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SHAKER COLLECTION

Item 257

Biographical material on Richard McNemar copied from a newspaper article by A. H. Dunlavy, appearing in April of 1874. Notes written at Union Village, Feb. 27, 1904

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This is a copy of an article about Rich. McNemar publd in "Western Star" in April, 1874 by A H. Dunlavy -

see accounts of Mobs 1810 ff. for who Dunlavy was —

See p 125-140 also [140 is not the end of this MS.] but where are pp. 126-139 incl. (?)

Union Village Ohio February 27th 1904

I copy the following from a Western Star News-
paper under date of April 1874, by A. L. Dunlavy

Now, in reference to this subject, I wish to say
that I was intimately acquainted with Richard
McNemar from the time he came to Ohio, in the
spring of 1802, until his death in 1837, (it was sept
15th 1839) I well recollect when the New Light
revival, as called, first manifested itself in this
neighborhood, and the prominent individuals
enlisted in it here, and I think the officers of
the Cabin Creek Church assign too much influ-
ence to Richard McNemar, when they make
him the originator of that wonderful work
known as the New Light revival. It first was

seen here at I remember, in December, 1841,
and before Mr Seaman had visited Turtle creek
Presbyterian Church, whose meeting was then
located near the center of ministerial section
29, town 4, and range 3 about a mile directly
south of the center of Union Village, as it now
is. This Presbyterian Church was then the
the largest and strongest Christian church
then existing in the State, or territory of Ohio,
and the Rev. James Kemper, who had been the
pastor of the Presbyterian Church at Cincinnati
from the year 1793 to 1798 was its first pastor,
and preached regularly for the Turtle creek
Church until the year 1800, when he returned
to Cincinnati, or rather to Walnut Hills,

where he lived until his death in 1834, as I recollect. The Turtlecreek Church embraced the whole neighborhood of Lebanon and Beadle's Station, and Mr Kemper would probably have remained with it, as he had bought a farm and built a good house on it for the times, and the Church was well able to support him. But a difficulty originated between him and one of his elders. Wm Beadle, the founder of Beadle's Station, about a dividing line between their farms adjoining each other, and Mr. Kemper, being a man of peace, thought it best to leave the place and return to his home at Walnut Hills. This was but a short time before the New Light excitement

began in the Church, and within a few months carried into it almost every member. Though McLemar visited the Turtlecreek Church in the early part of 1802, then without a pastor, yet, according to my recollections, it was not until some two months after that the whole Church, with very few exceptions, had embraced the New Light doctrines. The Rev. John Thompson, then pastor of the Presbyterian Church at Springfield, now called Springdale Hamilton County, was among the first to preach these New Light doctrines to the Turtlecreek Church. McLemar and other preachers from Kentucky soon followed, and in March or April, 1802, McLemar moved to the

neighborhood, took the charge of the church, and remained its pastor until March, 1805, when he and a large portion of this church became converts to the doctrines of the Shakers, and founded the society at Union Village, where they still exist.

Still giving McNemar too much influence, as I have already said, to account him the originator of the New Light heresy, as the session of Cabin Creek Church call it, within twelve months, after its first appearance in Kentucky it had spread to the bounds of the whole State of Kentucky, the south-west part of Virginia, north-west part of North Carolina, parts

of Tennessee, and the south-western portion of Ohio, carrying with it a large number of the churches and membership of the Presbyterian denomination in their bounds. But it was not until 1803 that the New Light Churches, as a body, separated themselves from the Presbyterians, and established their own Presbyteries. Soon, however, they changed their form of government from Presbyterian to congregational, and still later they abandoned pedo-baptism and adopted believers baptism only by immersion. It is a great mistake to speak of the end of the New Light Church or heresy, as the Pioneers of the Cabin Creek Church do. They

not only, still exist as a religious body of considerable strength and numbers, but have extended to every part of the United States, now calling themselves the Christian Church, a title only assumed, and also claimed as the preferred name of the Campbellites, as usually called.

Whatever may be thought or said of this new light revival it is a great mistake to attribute it to any one man. I saw it in all its progress and strange exercises from the falling as in a swoon or fainting fit. The first exercise, to the jerks the last to disappear, and I never heard any satisfactory explanation of these psychological phenomena on any natural principles. Neal

it was not entirely sympathetic was proved by its appearance almost simultaneously in neighborhoods remote from each other, and many individuals alone, at the time, and engaged in ordinary work; and often those who attended these meetings simply to make sport of the exercises were not unfrequently struck down as by an invisible power, as helpless for a few hours as a babe, yet could give no account of the cause of being thus affected, unless by supernatural power.

After the Shakers appeared among the New Lights in Kentucky in 1804, and in Ohio early in 1805, and drew off many of the members and preachers, many whole churches with

their pastors returned to the bosom of the Presbyterian Church, admitting they had been carried away by an influence, which they never could nor did account for on any scriptural principles. Many, however, remained in the new Light organization, whose churches are found in every part of the country, but have lost all the distinctive exercises which once distinguished them. Though they retain its original doctrines to some extent.

This statement of the Cabin Creek session, it seems was not drawn up until some few years after Richard McNemar had united with the Shakers, and evidently dictated by hard feelings towards him. They probably

misunderstood McNemar as many others did, and attributed his eccentricities of manner and expression sometimes to a vain desire of special notice and attention. But this was a mistake. McNemar was sincere, as his conduct proved when he renounced his great popularity as a pulpit orator, commanding from Sabbath to Sabbath the largest audiences ever collected in those early days to hear a sermon, and united with the Shakers, a people who have given up the world and its prized doctrines so unpopular as not only to expose them to ridicule, but to the violence of an enraged community. But McNemar

acted from present conviction at he had on former occasions when he changed his religious views. He was first a Methodist, then a Presbyterian, then a New Light, and finally a Shaker, and even with the latter he differed in the last year of his life in rejecting their alleged revelations from time to time. For this he was, in the spring of 1837, (it was 1839) removed from the Village. He appealed in person to the mother church at New Lebanon N. Y. whether he went by stage and on his return with every thing straightened, as he told me, he sickened and died soon at the very place where he had settled on coming to Ohio in 1802 being called the "East house of Union Village (Richard McNemar

died at Center or Brick house family
September 15th 1839, where his settled home
had been for himself and family, as would be
supposed since the year 1810, as I find Jenny
Mc Stewart, his wife's name among the
signers of the first Covenant,
"Drafted by Elder Benjamin Young and
executed in the year 1810") McStewart was a
man of great natural ability, of considerable
learning and a fascinating orator in the prime of
his life. But he had a marked idiosyncrasy
which alone could account for much of his
conduct and his many changes of religious
opinions. He had that restless eye ever in mo-
tion and in the least excitement lighted up with

that peculiar lustre that always indicates excessive sensibility of the brain not calculated to fit one for sober and unimpassioned reasoning on important subjects. Men of this stamp of mental development often shine with peculiar brilliancy in some department of life's pursuits, while they are unsafe leaders and liable to espouse the wildest notions of religion especially.

Such a man I think, was Richard McNamar, aiming at the right, but liable to be misled by the varying impulses of an irritable nature. A. M. D. (Dunlavy)

Part V
#257
pp 125 to 140

of a biography of McNeman
(written by ———— ?) and
somewhat edited at Mt. Lebanon
by ————
(? ~~Hollister~~
? anna White or Leila Taylor)

"for J P MacLean at the north Family"
(see back of P 130)

Pages 1 – 13 (in same wording & ink
+ paper) are a copy of art. by ~~A.H. Hollister~~
in Western Star of april, 1874, re McNeman.

"Why should a man of Richard McStewart's known Scientific, his honored standing in the world, his influence in Society from his inspiring discourses of the knowledge of God's requirements of man, his brilliant career none others could ever eclipse or hinder his force. Why should a man of such fame hold his name in disguise etc

The writer again and again through periods of time in the years gone by when having listened to the narrated incident referred to above (and to others as well in conjunction similar thereto) each statement varied in formation of words unlike as the featured facts of those explaining the occasion

when the distinguishing name of (Elder) Eleazar Wright was conferred on Richard McNemar

But each one recital derived from the original endowment of merited honor led to the same identical fact. Like "the many" paths "ways to the word". The same tract of woods to all who approach the aimed destination.

" " " "

Here I will try transferring from memory to paper an account of a sister who lived in the house where Richard McNemar was the first elder and leader in the family at the time that he went to New Lebanon by Father David Darrow's appointment on some business for the Ministry at Union Village and was

enrolled with the The name of (Elder) Eleazar Wright.

While Richard was staying in the Trustees' Office of New Lebanon on the occasion here under notice Mother Lucy Wright requested the people residing there to have Elder Richard McNemar brought to her room for a visit before starting back to his home in the West The visit looked for, came to pass in due time. Elder Richard was ushered into the room of the ministry sisters, Mother Lucy and her assistant companion in spiritual care. By an Office Trustee, who introduced Elder Richard. Then leaving him there

having the greatest privilege of his life de
sire as copy from the Far Western Country Thus was

* New Lebanon New York fulfilling his mes-
senger errand from Father David
Darrow

* by an Office Trustee introducing
him as an Author the highest of
preachers, & now known from the
fair Western country
Then leaving him there & departing

was guessed by the brother declaring.

Elder Richard was happily greeted by the two sisters and heartily welcomed into their presence.

After some time had elapsed in mutual conversation enjoyable to the party Mother Lucy Wright then fully made known to Elder Richard McNemar that her requested desire for a visit with him in her room before his farewell to New Lebanon for the western country was to hear him relate his own understanding of Christs Second Appearing" as revealed on the earth Also his opinion of the manifestations per vading the wonderful power of the Kentucky

Revival. Both sisters had read the Book which (Elder) Richard McNemar had written entitled "The Kentucky Revival," (1807) But each soliciting more information than the one book held on a work of such mighty and miraculous sway as was irresistably forced on the subjects of that strange and bodily display acted out under influenced exercised invisible ecstacies that the world had never witnessed before

This reference to the Kentucky Revival was an acute touch on Richard's sensitive being and whereupon he remarked to the ministry sisters.

"My first answered question to you concerning

that mysterious and renovating power of convic-
tion to many and turning their hearts in more
ardent search after the knowledge of God and
his true Will. Good leaders in the camp of
Israel were they. Of that valliant number
of whom we were brothers in our endeavors.

Our views analized and investigated to an
established conclusion as shown in a note
of the book Kentucky Revival.

I now re appoint the same and repeat it over
again * in kindly prudence at this precious time. "

" " " " "

Stole copied from Kentucky Revival.

" " " " "

"In all the annals of past ages, a more memo-
rable event is not to be found than that which

*& repeat it over again in renewal at
this precious time as follows

* These pages dipicted over and over
copied for J.P.
MacLean at
the North family

is couched in the following document and the facts therewith connected. "For a set of men, at the head of a religious party increasing by hundreds and thousands, all at once, to resign their power, sacrifice their popularity, and disappear from the admiring gaze of their devoted followers, can be accounted for only upon the principle of a Divine agency, so manifest in those days.

If ever the prophecy of Caiaphas had a just application it certainly was in this case; for it was doubtless, expedient that one ecclesiastical body should die for the people. And let it never be forgotten, that without such sacrifice, on the part of the priesthood, the testimony of Christ's Second Appearing had been sent to

Vest western country in vain. Therefore, al-
though it has been ascribed to the eccentric
genius of an individual, it may be justly
recorded as the Lord's doing, and marvelous
in our eyes. Richard M. Keenan.

" " "

When Richard had finished talking over his
mentioned note to the Ministry sisters which
he had inserted in his book. "The Kentucky Revi-
val" containing foresight of the Millennia
of "Christ's Second Appearing" And still in
agreement with the same view and opinion of
when the said note was first put in print.

Richard then stopped his discourse to
hear the sisters' opinion of what he had

spoken on the subject Mother Lucy had started for him —

Neither of the ministry sisters had aught to say themselves. They only wished continuance on the same subject by his delivery.

And Elder Richard began

With the prophets accounting, the seers, the wise, and the learned amongst devout ancients who by computation of future forecasts in their multiplied summed up dates of coming events accurately prove that these are the (latter) days in which are predicted. When the Second Appearing of Christ on earth would be fulfilled

But should I attempt now to explain
these calculations in the limited time this
visit extends would be very tedious & debasing
and not interesting to you. So instead I query
for further continuance of Mother's particular
subject of my understanding of "Christs
Second Appearing" on earth. I will quote
some items of affirmation on the same sub-
ject just under notice written by good broth-
er John Dunlavy. towering in stature & stanch in
bodily form, and strong and firm in spirit
listening like viewd to those signs of promise
in which we believed were made apparant in
the spiritual outpouring of the Kentucky

Revival wherein we both were united
as two hand in hand and went looking up
for the Millennium's descent from above.

Name from John Dunlavy's Manifesto

I will place salvation in Zion for Israel
my glory.

In the first appearing of Christ in the male,
and the second in the female.

And the testimony or Mrs Buccy was, That
the day of the Lord, or Millennial was at
hand, and that that revival would never
cease until that day should commence.

That Christ has come the second time
without sin to salvation, and that he

dwelt in Anna Lee and was by and in her revealed to those who were looking for him.

She is the first Mother in the new creation, of all who are saved, as really as Jesus the Lord, hers and ours, is the first Father; and that she is co-heiress with him in the honor and glory of our redemption.

Again Richard stopped to hear what his listeners might have to say, They having evinced the closest attention to his discourse all the way through.

Mother was pleased with the manner in which "Christi Seemd Appearing on earth

was portrayed and wishing to hear a continuance of the same subject encouraging to her.

And a free conversation commenced of questions and answers thereof and throwing much light on Mother's deep searching mind in which her great soul was absorbed in delight, till the clock's pointing hands told of the shortness of time. Then Mother's companion "Just in." suggested

"Let us hear more" she said "about the Everlasting Revivals astounding outpouring, and its overwhelming strength in wonderful attractions figuring in vision realms for every opening glimse depicting from above on the

darkened paths of the wandering souls
will come to the signs of the truth
And show us in aspect where, in all these
events were you, and what were you doing, and
how you were taking the strange and marvelous
work at an ultimate whole. "Tell us all" (both
sisters), your experience of life as far as
you might feel to impart. Here Mother
added "Tell us more than we can clearly know
only from reports and from remote information
narrated by different persons not witnesses in
that extraordinary work termed "The Kentucky
Revival". Except what we have read in your
book, "The Kentucky Revival" And for compar-
ison

Journal.

"And thou shalt remember all the way which the Lord thy God led thee, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or not." Moses.

Tell us without any restraint of your guiding leading up to the day in which you were found (March 22nd 1805) by the 3 eastern brethren, John Meacham Benjamin S Youngs and Issachar Bates in your house in the midst of your family circle, (besides David Spinning). And who when having been kindly admitted into the company present and well entertained

for some length of time, The messengers
then, consent being given, declared their
mission of bringing glad tidings to and Rec-
ed enlightenment. The great power of The Kentucky
Revival had prepared for the New Revelation
of Christ's Second appearing on earth.

You were not ready enough at first to
accept the new faith and faced by the
cross of the Saviour's celebrate life at the
only terms on which the new faith
could be obtained as a means of salvation
from sin and the nature thereof. You turned
from the image seeming to plead that stood
near before you to bargain with God and

as you were impressed Morehead *

*This page renumbered & changed

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